

Nov

A
S E R M O N

PREACH'D in the
Parish-Church of *All-Saints* in *Northampton*,
BEFORE THE
PRESIDENT and GOVERNORS

OF THE
County INFIRMARY
For SICK and LAME POOR,

AT
The ANNIVERSARY MEETING
ON
THURSDAY, SEPTEMBER 22, 1748.

By the Right Reverend Father in GOD,
JOHN, Lord Bishop of *Peterborough*.
Thomas

To which is added,
An ACCOUNT of the Rise, Progress, and Present
State of the INFIRMARY; together
with a LIST of the Subscribers and
Benefactors.

NORTHAMPTON:
Printed by WILLIAM DICEY;—and sold, for the
Benefit of the Charity, by the Booksellers in *Northampton*;
and by *Benj. Dod*, in *Ave-Mary-Lane*, *London*. 1748.

[Price Six-pence.]

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At the Anniversary Meeting of the President,
Governors and Subscribers to the COUNTY
INFIRMARY at Northampton, on Thursday,
Sept. 22, 1748.

AGREED, That their Thanks be given to the
Right Rev. the Lord Bishop of Peterborough, for
his Sermon preached this Day before them; and that
His Lordship be desired to deliver a Copy of the same to
this SOCIETY, to be printed immediately.

Northampton, President.

Publith'd by Order of the
Governors, to be sold
for the Benefit of the
Charity.

Henry Woolley, Sec.



TO
The Most Noble
JOHN, Duke of MONTAGU,
Grand Visitor;

The Right Honourable
JAMES, Earl of NORTHAMPTON,
Perpetual President;

AND
The Rest of the GOVERNORS
of the COUNTY INFIRMARY at
Northampton;

This S E R M O N

Is inscribed by

Their most Obedient Servant,

*Peterborough,
Sept. 25, 1748.*

JOHN, PETERBOROUGH.

The following SERMONS (*sold for the Benefit of the Charity*) may be had at the County Infirmary in Northampton; of Mr. Dicey's Newsmen; or of Mr. Dod, Bookseller to the Society for promoting Christian Knowledge, in Ave-Mary-Lane, London.

1. **T**HE Rev. Dr. Richard Grey's Sermon (to which are added the STATUTES and RULES of the Society) preach'd at the Opening of the County Infirmary at Northampton, on Thursday, March 29, 1744.

2. The Rev. Mr. Thomas Holme's Sermon, preach'd at the Anniversary Meeting, Oct. 24, 1745.

3. The Rev. Mr. Henry Layng's Sermon, preach'd at the Anniversary Meeting, Sept. 22, 1746.

4. The Rev. Dr. Hawley Bishop's Sermon, preach'd at the Anniversary Meeting, Sept. 22, 1747.

5. The Lord Bishop of Peterborough's Sermon, preach'd at the Anniversary Meeting, Sept. 22, 1748.

N. B. Before the Foundation of the Infirmary, a Sermon, with a peculiar Reference to the Design, was preach'd at the Dissenting Meeting-House in Northampton, by the Rev. Dr. Philip Doddridge,—publish'd at the Request of those who heard it;—and sold by J. Waugh, in Grace-Church-street, London; and by W. Dicey, in Northampton---the Proprietors of the Impression.

JOHN v. 6, 7.

*When Jesus saw him lie, and knew
that he had been now a long time
in that Case, he saith unto him,
Wilt thou be made whole ?*

*The impotent Man answer'd him,
Sir, I have no Man, when the
Water is troubled, to put me into
the Pool ; but, while I am coming,
another steppeth down before me.*

IT has been Matter of some Enquiry
among Learned Men, Whether the Cures,
that were wrought at the Pool of *Bethesda*,
were effected in a *Natural* or *Miraculous*
Manner ?

ONE of the best Methods of forming a
right Judgment upon this Point, is to attend
closely to the Evangelist's Relation, and to
observe, whether it be not attended with such
Circumstances, as may afford Light enough
to direct us. And here it is observable, that
the Person, who first *stepp'd* into the Pool
after it was *troubled*, under whatever Disease
or Infirmary he labour'd, *was made whole* :

It

It was of no Consequence, with regard to his Cure, how long, or how short a Time he had been afflicted, whether thirty-eight Days, or *thirty-eight Years*; if he could but step *first* in, he was sure of being restor'd to perfect Health: No Repetition, as far as appears, was necessary; it was not requir'd, how desperate soever the Case might be, that he should *wash* even *seven times*. (a)

AGAIN, if you suppose the Cures to be wrought by any Power or Virtue in the Waters themselves, it is hardly to be conceiv'd, that only *the First*, who *stepp'd in*, should be *made whole*: Their Medicinal Virtue could not probably have been so soon exhausted, but that more might have felt its beneficial Influence: Cases less desperate and inveterate than the first might have come in for some Share of its healing Quality.

AGAIN, if this Troubling of the Water had not been miraculous; and the Person, who troubled it, an Angel sent for that Purpose; it will not be easy to assign a Reason, why this Water was not oftner troubled: A common Messenger might have been always ready, and at hand.

THE Evangelist has indeed inform'd us that the *Angel came down at a certain Season*, at some Festival Time, probably the Feast of the Passover; and by the Mention of this particular Circumstance seems to lead us into the Opinion, that the Cures were miraculous:
For

(a) 2 Kings v. 10.

For if an healing Virtue had resided in the Waters themselves, it may reasonably be concluded, that whenever they had been troubled, this Healing Virtue would in some Degree and Measure have exerted itself: For tho' the Feast of the Passover might be the fittest Season, it can hardly be conceiv'd, that these Waters, which wrought such surprizing Effects then, should at all other Times be depriv'd of any Power or Virtue: It appears likewise natural to conclude, from the Evangelist's Relation, that These Distemper'd Persons knew This *certain Season*, and attended accordingly; for we cannot reasonably imagine, that they lay there continually, under an utter Uncertainty when any Relief was to be expected.

It should seem indeed at first View, from this Circumstance of the Angel *troubling* the Water, that there was a Medicinal Virtue in the Water itself, which was excited, and call'd forth by this Motion, or rather Agitation; but as This is the only Circumstance which leads this Way, and is very far from being decisive in the Case, too much Stress must not be laid upon it: And upon the Whole it appears extremely improbable that These Waters should have had such a Medicinal, healing Virtue upon the Blind, and Lame, and such as had any Part of their Body shrunk, or even wither'd, entirely depriv'd of all Sense and Motion, in short upon every Malady, where

where not only a Diversity, but even Contrariety of Treatment is requir'd, unless the Use of them had been attended with a peculiar extraordinary Blessing.

WHEN the Miraculous Virtue of This Pool first discover'd itself, how long before the Sufferings of Our Saviour, when the Great *Fountain for Sin and for Uncleaness* was open'd, and how long it lasted for restoring the Impotent, are not Points easy to be determin'd : It has, however, with great Propriety, been consider'd as a Type and Forerunner of that Sacrifice, which taketh away the Sins of the World, and which, if we are not wanting to ourselves, cleanses and restores our Nature.

HAD the same Care and Impartiality prevail'd at the Pool of *Bethesda*, which is so strictly observ'd in that Charitable Institution, which distinguishes this Day, the poor Impotent had not been thus neglected : And indeed this Consideration led me into the Subject I have chosen : The Compassion and generous Resentment We naturally feel upon reading this affecting, interesting Passage, (whether we consider the Length of his Disease, his Patience, and Perseverance under it, or the Inhumanity with which he was treated in this helpless Condition) gives us a quicker Sense of Pleasure and Satisfaction, upon observing that Complaints and Disappointments of this Nature will find no Place in *This INFIRMARY* ;
that

that the Greatness of their Distress, who apply to it, will give them the surer Title to this Retreat; and that when the poor Impotent is *coming*, particular Care will be taken that *another* shall not *step in before him*. By the Increase of these INFIRMARIES, Opportunities will be easy and frequent; and no pressing Object can be long without Relief.

THE *Present Help* which These Charitable Institutions afford to Those distress'd Objects, who have Recourse to them, cannot but recommend them to peculiar Notice and Encouragement: In many Cases great Danger arises from Delay; and it is, we know, frequently said, that if proper Assistance could have been procur'd in Time, a Limb or a Life might have been preserv'd: And in all Cases, a speedy and right Application are of singular Service.

IT is true, ALL Parts of this County are not situated alike conveniently for receiving this *Present Help*; but an Objection, form'd upon this unavoidable Circumstance, would be as unreasonable, as it is ungenerous: This must necessarily happen in the Nature and Course of Things; and unless INFIRMARIES could be erected and supported in every Parish in the County (which can hardly be expected, even in this Compassionate and Benevolent Age) it cannot be otherwise: The Patients, therefore, must be at different Distances from

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this

this Place of Refuge; but the greatest Distance is not so considerable, as long to deprive them of its Comforts; and it is, no doubt, an Happiness to all, to them that are *far*, as well as to them that are *nigh*, to have such a *Place to flee unto*, where the Time, that can be suppos'd to be lost, and the Expence that can be incurr'd in travelling to their Cure, will probably be fully made up to them by the Speediness and Safety, with which it is effected. (a)

FOR This Help is not only at all Times ready, but it is the safe and proper Help, administer'd by Persons who are *regularly* bred up to the Professions, which they exercise, who from Study and Experience are intimately acquainted with the Human System, and who know its delicate and curious, but yet weak and frail, Contexture: This is, undoubtedly, a very great Advantage attending These Retreats; and there is another at least, I think, of equal Consequence, which is this, that by this Means they are not suffer'd to fall into the Hands of the Unskilful, who, in proportion to their Ignorance, are generally rash and enterprizing; and who, if they want Integrity as well as Knowledge, which I fear is sometimes the Case, are a *forer Burden* than any they pretend to remove:

Such

(a) See Appendix (Page xiv) to Dr. Grey's Sermon, preached before the President and Governors at the Opening of this INFIRMARY, on March 29, 1744.

Such Persons, who see little or nothing of the Depth of the Design, the Artifice of the Contrivance, the Correspondence of Means to Ends, the Symmetry of the General Parts, and the Beauty and Harmony of the whole Workmanship, will be less apt to treat it with Tenderness and Care: Ignorant of those brittle Springs which so soon snap asunder, of those complicated Movements which are so easily disturb'd, or obstructed, and yet upon which, under God, the Life of Man depends, the *Work of their Hands* will be blind and arbitrary, not guided by that thorough Insight into the Human Frame, which ought to preside over all their *Operations*.

THE common Provisions for the Poor will by no means answer in these Seasons of *Adversity*: Nor will the single Charity of any particular Person, in the usual and ordinary Proportion, in which it is distributed, be sufficient to carry them through the expensive Progress of a Cure: When a Limb is broken, or when some inveterate and stubborn Distemper is to be remov'd, accidental and casual Charity is too small and too uncertain a Fund: The Time which Cures of this Nature generally require, and the necessary Expences attending them, might involve a Private Benefactor farther than he at first propos'd, might make him *weary of Well-doing*, (a) if they did not oblige him to desist:

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Whereas

(a) Gal. vi. 9.

Whereas the Combin'd Force of These Charitable Institutions is not to be intimidated, much less defeated, by Considerations of this Kind.

THE Industrious Poor, when they are in Health and Vigour, *go forth to their Work, and to their Labour, (a)* and *eat their Bread with Gladness, as well as Singleness of Heart; (b)* but Sickness requires to be treated with Delicacy and Tenderness; it should be watch'd and tended with the greatest Affiduity and Compassion; and all the Indulgence imaginable should be employ'd in making the *Bed of Languishing (c)* as easy as possible. But how can these Ends be so effectually answer'd, as by this Sort of Publick Care? With regard to the Industrious Poor, the Moment the Distemper seizes him, a Stop is put to that Labour by which he liv'd, and he is at the same Time threaten'd with Pain and Poverty: In this helpless Condition his Wants, which before were few and moderate, increase upon him, and, at the Time when all Supplies from his own Industry are entirely cut off, disquiet and harass him with large and pressing Demands: Surely the Care of such a Person is providentially devolv'd upon Others; it could never be intended, that he should lie and perish; but that Some One should act the Part of the Good Samaritan, take him up, and send him to an *Inn, (d)* to some

(a) Ps. civ. 23. (b) Acts ii. 46. (c) Ps. xli. 3. (d) Luke x. 34.

some House of Mercy, where he may be treated with Care and Compassion, till he shall be releas'd one way or other by the good Providence of God.

THE Order, and Quiet, and (a) Cleanliness of These Places are Circumstances very favourable to the Patients, and greatly promote and facilitate their Cure: In this calm Retreat the Medicines are not only duly administer'd, but are most likely to have their due Effect, when they are unembarrass'd with the Business and Fatigue of Life, and have withdrawn themselves from the Noise and Bustle of it: All Care is taken off from them, but that of contributing, by a regular Behaviour, to their own Recovery; and proper Persons are appointed to *attend continually upon this very Thing*, (b) to *minister to their Wants*. (c)

HERE

(a) Upon this Occasion, I cannot forbear recommending, where the Rooms are close, and the Number of sick Patients great, the Use of Ventilators, invented by the Worthy and Ingenious Dr. *Hales*, who turns all his Thoughts and Study to the Service of Mankind: As this Contrivance conveys off the warm, foul Air, and lets in cool and fresh upon the Patients, it cannot but afford a very great and sensible Relief to All; to Those especially, who lie spiritless, and gasping under the Weight and Severity of their Diseases.

The Intelligence which has *lately* been received from Abroad, of the good Success attending this *Invention* on board some of his Majesty's Ships (the Particulars of which will, as I have Reason to believe, be quickly laid before the Publick) illustrates, in a very striking Manner, the great Importance of it; and will, I doubt not, recommend these Ventilators to the Use of all INFIRMARIES, as well as to those who have the Direction of the MARINE.

(b) Rom. xiii. 6. (c) Phil. ii. 25.

HERE likewise are they under the happy Necessity of observing that strict Temperance, which is of such confess'd Importance towards acquiring and preserving a good State of Health; and may be prevail'd upon to make the Practice of this Virtue, however at first obtruded upon them by their Distempers, for the future Matter of Choice, and bring it to a settled Habit: When they feel the Comforts and Advantages of Temperance, and trace up their own Diseases and Misfortunes to the Neglect, or to the Want of it, This Virtue will probably *take fast* hold of them, and preside, as it ought, for the Time to come, over their Lives and Actions: And indeed Health, when it is not under the Conduct of This Virtue, proves a Snare; it enables them to run into the greater *Excess of Riot*, and fortifies them against the Fears and Pains of Intemperance.

UNDER all these Advantages and Invitations, with what Satisfaction, and even Alacrity, will *the Sons and Daughters of Affliction* betake themselves to These Retreats! The pleasing Prospect of having their Cure carried on with Skill, and Tenderneſs, and Dispatch, will raise and support their Spirits, and most effectually reconcile them to that particular Regimen, however sharp or severe, which their Case is judg'd to require.

BUT

BUT there is one Advantage, which must by no means be omitted, when we are enumerating the Uses and Benefits of This Excellent Charity; I mean the Care that is taken to make Religious Impressions at the Season, when we are so peculiarly dispos'd to receive them: It is with Pleasure I have observ'd, that a particular Attention is paid to this Point in *Our INFIRMARY*, by the voluntary Advice and Attendance of those Worthy Persons, whose Situation is near, and who are therefore capable of serving the Patients in this important Interest, without neglecting or deserting their own Charge; who relieve One Another in this Post of Honour, as well as *Labour of Love*; (a) and who, whilst all proper Care is taken of the Maladies of their Bodies, *watch for their Souls*; (b) who observe all the favourable Openings and Avenues to their Minds, and when they perceive them to be sedate and serious, and their Passions at rest, lay hold of this *convenient Season to reason of Righteousness, Temperance, and Judgment to come*; (c) and to convince them, from their own Experience, as well as from the Weight of other Arguments, that *All is Vanity*, (d) but the *Fear of God*, and the *keeping his Commandments*: (e) At this favourable Juncture, when they are possess'd of all that Seriousness, and

(a) 1 Thess. i. 3. (b) Heb. xiii. 17. (c) Acts xxiv. 25.
 (d) Eccles. xii. 8. (e) Eccles. xii. 13.

and Attention, and Indifference to this World, which the Bed of Sickness naturally inspires; it would be unpardonable, I say, not to catch at this Opportunity of *setting* their Minds *in Order*, (a) and giving them the true and happy (b) Bent for Religion and Virtue. And, for this Reason, I cannot but hope, that, as *This INFIRMARY* gains Strength, some settled Provision will be made for the *Daily Offices* of Religion, and for the Maintenance of some proper Person, who shall *constantly* attend the *Spiritual Wants* of Those, who come hither for the Relief of their *Bodily Infirmities*.

If you can return them to the World, not only with a healthful Body, but with regulated Affections, and a virtuous Mind, you have been Benefactors indeed: They will have Reason to reflect with Pleasure upon those Sufferings and Pains, which have had such an happy Tendency, and have been *working together for their Good*: (c) They will fully experience the Truth of the Wise Man's Assertion, that *it is better to go to the House of Mourning, than to go to the House of Feasting, for that is the End of all Men, and the Living will lay it to Heart*: (d) In the House of Mourning,

(a) 1 Cor. xi. 34.

(b) I hope these good Purposes may be promoted by a little Piece lately publish'd, intitled, *A Friendly Letter to a Patient just admitted into an INFIRMARY*: — And that the *serious* Perusal of it may greatly assist a well-dispos'd Patient in the Discharge of Religious Offices.

(c) Rom. viii. 28.

(d) Eccles. vii. 2.

Mourning, the Heart, *out of which are the Issues of Life*, (a) is *made better*, is refin'd and purified, is call'd off from Objects which cannot satisfy it, and by *acquainting itself with God*, is at Peace! (b) But the Case is quite different, generally speaking, in *the House of Feasting*; here Thought is dissipated, the Passions undisciplin'd, and Virtue itself thrown off its Guard.

I HAVE been the longer upon this Point, because I fear it has not always had its due Weight in ALL the Charitable Institutions of this Nature. Some may probably imagine, that if the several Cases of these Patients are judiciously consider'd, and Care is taken to restore them to their Health, as soon as may be, the End of *These INFIRMARIES* is fully answer'd, and the Persons, who support them, have no further Concern: They seem to think it sufficient to say, *Behold, thou art made whole, go thy way*; forgetting that wise and affectionate Addition made by Our Lord, *sin no more, lest a worse Thing come unto thee*: (c) But this must be the Effect of a very superficial Way of Thinking, and the Want of knowing, or considering, how much the Peace and Happiness of *the Life that now is* (d) depends upon the proper Influence of RELIGIOUS Principles: Without this Care, you do but HALF the Work, and, which is more, neglect

(a) Prov. iv. 23. (b) Job xxii. 21. (c) John v. 14.
(d) 1 Tim. iv. 8.

neglect *the better Part*: (a) If it is your Desire that the Health, to which they are restor'd, may prove a Blessing; if you would reap the Fruit of your own Humanity and Compassion; if you would have them useful in the World, or even grateful to yourselves, you must cultivate a just Sense of RELIGION in their Minds: And may I not add, that there would be a peculiar Inhumanity in intercepting from the Afflicted in this World the reviving Prospects of another: It is therefore, you see, of the utmost Consequence in every Light, that the Offices of Religion should be regularly perform'd, and the Comforts of it constantly dispensed in These *Houses of Mercy*, which by this Means will acquire a juster Claim, a more undisputed Title, to this engaging Appellation. (b)

WHEN Our Blessed Saviour was upon Earth, we read, that *much People follow'd him, because he healed all Manner of Sicknefs, and* all

(a) Luke x. 42.

(b) I might have added, that all Care of this Kind is peculiarly seasonable at present: The *Common People*, who formerly were, in the main, sober and well-dispos'd, have departed from their antient Decency and Simplicity, and are, to an amazing Degree, profligate. Sobriety, Deference to Superiors, and even a Regard to the Name and Majesty of God, are almost quite laid aside. In short, there is such a plain and barefac'd Contempt of all Laws Divine and Human, as threatens the Happiness and Prosperity of this Nation; for God, whatever Men may imagine, is not an unconcern'd Spectator of what we do. It is of the utmost Consequence to remedy these Evils, because it is impossible for any People to thrive or flourish, where they prevail.

all Manner of Disease among the People. (a)

It was this tender and compassionate Care of the Bodies of Men which first drew the Multitude after him: They did not know how soon they might stand in need of the same Goodness and Compassion, which thus dispens'd Ease and Health to all around him: By thus removing their Bodily Infirmities, he gain'd the easier Admission to their Hearts; and there can be no Doubt but that the tender Concern which he express'd for Distress of every Kind, and the gracious Attention which he paid to every Complaint, gave Life and Weight to his Discourses: Accordingly, we find Our Blessed Saviour, after he had reliev'd their Infirmities, and cur'd their Diseases, taking this favourable Opportunity, while they were affected and warm'd with a Sense of the Blessing they had receiv'd, pursuing the Great End of his Coming into the World, and promoting their Eternal Interests; performing the important Cure, in Comparison of which all other were slight and trivial, of rectifying their Opinions and Practices, and forming their Minds upon the noble Principles of True Religion and Solid Virtue.

AND here I must digress a little. If these Accounts of Our Blessed Saviour are true, it is absurd to suppose that such a Friend and Lover of Mankind could intend to impose upon and deceive them; or that He, who

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express'd

expres'd such a constant and uniform Compassion for their Bodies, could design to enslave their Minds: And therefore the Arguments of Those, who would represent Our Saviour as an Impostor, labour under this great and apparent Disadvantage, that it is, to the highest Degree, improbable, that a Person, who led a Life so useful and beneficial to the World, should at the same Time mean only to impose upon and enslave it: With what Colour, or even Shadow of Reason, a Deceiver can be suppos'd to act such an open, disinterested Part, will be difficult, very difficult, to say; but how he should have the Power to act such a Part, as was acted by Our Lord and Master, can never be made out in such a Manner as will not reflect upon the Justice and Goodness of God: There would probably have been some unguarded Moments, when the Disguise would have been off, some Appearances of Vanity and Ostentation, some Footsteps of Pride and Ambition would have betray'd themselves; and never was any Life or Conduct more narrowly watch'd than that of Our Blessed Saviour: But there was no one Symptom of Deceit, *neither was Guile found in his Mouth*: (a) All was of a Piece; there was one uninterrupted Course of the truest Benevolence and Disinterestedness; and no Misconstructions, or even Reproaches, could divert him from consulting and promoting,
with

(a) 1 Pet. ii. 23.

with the greatest Consistency and Steadiness, the real Happiness of Mankind. There must surely be a peculiar Injustice and Malignity in aspersing so unblemish'd and faultless a Character.

BUT, to return, in many Charitable Cases, that present themselves to you, you are doubtful as to the Object, whether he really deserves the Relief and Compassion which he solicites; in many you are over-reach'd by a false Shew of Distress; in many you are overcome by Importunity; and in some your Compassion plainly gets the better of your Judgment, and you are carried on by a Kind of good-natur'd Instinct, whilst the Pleasure of Giving is very much pall'd for Want of Choice and Discretion: But here you are sure you are right, as to your Objects, as well as to the Manner of relieving them: Here no Counterfeits dare to intrude, where they are sure of being detected, and oblig'd to give way to real Distress: Here therefore your Charity, like the Dew of Heaven upon *a barren and dry Land, where no Water is, (a)* descends where it is most wanted, in seasonable and refreshing Showers.

WHEN a Limb is broken, or a Constitution *wasted with Pain and Misery*, your Charity cannot err: You know it is usefully employ'd in taking Care of such an Object; and you have the Pleasure of being *satisfied*, that
you

(a) Ps. lxiil. 1.

you are doing real Service, not only to that particular Person, but to the Community, of which he is at present an useless, and therefore burthensome, Member.

IN short, whatever is of publick Utility should be Matter of publick Concern; but the Strength and Limbs of the Industrious Poor are plainly of publick Utility: It is a wise, and even frugal, as well as charitable, Measure to erect INFIRMARIES for the Poor, where they may find effectual and speedy Help, and consequently be the sooner releas'd from the Necessity they are under of withholding their Proportion of Labour in the Publick Service: But the Uses and Advantages of *These* INFIRMARIES are now so well understood, that it is as difficult to say any thing new upon this Subject, as it is, I hope, needless. Indeed, they plead for themselves in a Manner not to be resisted; there is nothing to be said against them, and every Thing to be said for them: You promote the Happiness of your Country in more Senses than one, you restore declining Strength and declining Virtue: You relieve private Distress, you serve the Publick; and you make one of the best and wisest Uses of the Blessings of Heaven: If Our Compassionate Redemer went *about healing all Manner of Sicknes, and all Manner of Disease among the People*; (a) it is HIS *Work* that We are engag'd in: It was

in

(a) Matth. iv. 23.

in this Manner He was employ'd when He dwelt among us; (a) and tho' it is not in our Power to say, *I will, be thou clean*; (b) *Arise, take up thy Bed, and walk*; (c) yet, by giving Medicines to heal their Sickness, and through the Divine Blessing, we have the Pleasure and the Reward of every Day seeing the *Lame walk*; (d) and Those, who were taken with divers Diseases and Torments, releas'd from their Infirmities and Pains, and restor'd to perfect Ease.

THE Price of a few of our expensive Pleasures, converted to this pious and excellent Use, may turn to more Account than the Thoughtless and Voluptuous allow themselves Time to consider; and by giving us a Taste of True Pleasures, may more effectually secure us against the Snares of False. Let us hear the Words of Our Blessed Saviour, which deserve our greatest Attention, *Provide for yourselves Bags which wax not old, a Treasure in the Heavens that faileth not*: (e) And why do we not transfer this Advice to our Pleasures, Provide yourselves Pleasures, not such as are but for a Moment, and perish in the Using; (f) but such as are rational, and therefore lasting; such, as will not only bear, but grow upon, Reflection; such, as leave no Disgust, or Bitterness, or Satiety behind them; such as are new to us every Morning, and

(a) John i. 14. (b) Matth. viii. 3. (c) John v. 8.

(d) Matth. xi. 5. (e) Luke xii. 33. (f) Col. ii. 22.

and can always entertain and satisfy; in a Word, such as, like that Heavenly Virtue which inspires them, *never fail*.

IT is on These Occasions, if on any, that Wealth and Affluence are to be envied; for whilst Others must content themselves with doing their *Diligence gladly to give of their Little*; (a) They, *who are rich in this World*, (b) can indulge their generous Sentiments, and can contribute to These Excellent Designs with a Munificence proportion'd to their Usefulness and Importance; and, by making this wise and happy Use of their present uncertain Possessions, secure to themselves *an Inheritance incorruptible and undefiled, and that fadeth not away*. (c)

(a) Tob. iv. 9.

(b) 1 Tim. vi. 17.

(c) 1 Pet. i. 4.



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